

# Widow's Herald

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THANKSGIVING HYMN.  
1885.

BY WM. JAMES.

O Thou, All-wise, Almighty Lord,  
Thou unseen Ruler, by whose might  
The silent aye come and go.  
The ceaseless round of day and night,  
All nature bears Thy "still small voice,"  
The seasons Thy commands obey,  
For Thou hast said, "They shall endure,"  
Till earth's foundations pass away.

No war, nor strife has filled our land;  
But peace has reigned from sea to sea;  
No pestilence has touched our homes;  
Sustained and kept secure by Thee;  
With grateful hearts on this glad day,  
We laud and magnify Thy name;  
Our fathers' God, Thou know'st no change,  
From age to age "Thou art the same."

From morning's light to evening's shade,  
Wife open is thy bountous bairn,  
That all Thy children may be best  
In this and every other land,  
God over all, forevermore  
This nation's praise shall rise to Thee;  
Keep us through all the future years,  
United, noble, brave and free!

A UNIFORM DIVORCE LAW.  
BY REV. SAMUEL W. DUKE.

There has been a good deal said in regard to parties going from State to State in search of divorces, and loud calls have been based upon it for uniform divorce laws throughout the United States. The National Divorce Reform League has directed some of its work to careful inquiries into the facts concerning this evil. But until Congress or the States take hold of the matter, progress must be very slow, especially as the League has very little money to expend in its work. Yet enough has been ascertained to lead investigators to suspect that the numbers of divorces granted to transient residents are comparatively small. Newport is a good case in point. The character of its summer population, the short term of residence required in Rhode Island in order to obtain a divorce, and the fact that many of the summer residents come from States having strict divorce laws, would lead us to expect that a large number of divorces would be granted in the courts of that county. Every year of late some references have appeared in the newspapers to the lingering of parties there for the purpose. And without doubt there is some truth in the reports. For the names of well-known parties from New York have in one or two instances been printed in a recent list of applicants for divorce.

But when one turns to the official statistics, there is nothing to confirm the current notion. It is found that Newport county has never granted more than fifteen divorces in a single year, while the average is much below this number. The last registration report of the State calls attention to the fact which earlier reports have shown, that the ratio of divorces to marriages for the entire period of fifteen years in which these have been officially reported, is only half as great as the average of the entire State in the same period. The comparison to population is still more favorable to Newport because the marriage rate of the county is low. Either the county furnishes almost no divorces of its own, or else the immigration for the purpose of getting a divorce is very small indeed. Similar tests have been applied in other parts of the country, and careful private inquiry in border counties and elsewhere, have uniformly tended to similar conclusions in most States east of the Mississippi.

And this points to a grave consideration, which is enforced by the fact that in some States the highest divorce-rate is not found in great cities, but in rural counties. It is that the serious part of the evil of the prevalence and increase of divorces is found in it held upon the common people who cannot afford to go far from home to get divorced, and who are becoming accustomed to low ideas of marriage. The worst coun-

ties in Rhode Island are the two that make up the northern half of the State, and which are full of manufacturing towns with a rather inferior rural population. If that State, and others too, would require in all bills for divorce true statements as to birthplace of the parties, especially the libellant, the date and place of marriage, and the entire length of time the libellant had resided continuously in the State, we should have much more valuable material for study. And this can be easily secured if legislators can be made to see the importance of it. Meanwhile, pastors and others will do well to study carefully the facts in their own neighborhood, and the public not to hope too much from projects for uniform divorce laws throughout the country.

## NOTES FROM MEXICO.

BY REV. JOHN W. BUTLER.

Last year the Mexico Mission raised \$226.59 for missions. This year our assessment was put at \$300; but later, in order to bring us up to the "million line," the figure was put at \$350.

The year has been one of great financial depression throughout all the country. Change of administration in the government was followed by a seeming lack of confidence in commercial circles. Some feared the result in all our collections. However, there were some of us who felt that this only required more effort and more prayer. The presiding elder issued a timely circular, and all our preachers, as far as we have heard, took fresh courage, and went to work to raise their share of the million.

In our charge we read the circular in prayer-meeting, the Thursday evening previous to missionary Sunday, and got the people to talk and pray about it. This proved to be a good plan. We found that our people were talking about it all the week, in their homes and at their work. So when Sunday came, they were all alive to the subject, and it was easy to talk on missions. The apportionment to our charge was \$80, but the million cry raised it to \$100.

Before Sunday came, we were sure of the one hundred, but great was our joy, as well as the joy of the people, to find that our collection footed up \$150, being 50 per cent. above the million line.

The full report is as follows:

Mexico Circuit, \$150; Miraflores Circuit, \$13; Puebla Circuit, \$55; Orizaba Circuit, \$23.50; Pachuca Circuit, \$100; Queretaro Circuit, \$55.80; Guanajuato Circuit, \$52; total for Mexico Conference, \$449.30.

This is nearly double what we raised last year, and lacks only seventy cents of being one hundred dollars above the million line! This certainly is not a bad record for a new Conference in the first year of its history as such.

Whether in the home or foreign Conferences, we are more than ever persuaded that this matter depends upon the pastors. Let the pastors do their duty, and it will not be long ere the singing Chaplain will be rousing the church to give two millions for missions.

"Glad Tidings" day was also observed in some of our congregations, and though the financial results were small, due largely, no doubt, to the fact of the two collections coming near together, it was a move in the right direction. Next year we expect to arrange differently, and give this noble cause better treatment.

Our new missionary, Rev. S. B. Salmons, is taking hold of his work among the English of Pachuca circuit with much energy and godly wisdom.

Our Preparatory and Theological School will have its annual examinations, Nov. 16, 17 and 18. The visiting committee, Messrs. Loya, Kemble and Butler, are all expected to be present and participate. The school is larger than ever this year, and Prof. Siberts is doing a grand work for the future. Oh, for some generous-hearted friend to endow this important institution! We now have an excellent property in Puebla, and it is hoped that the General Missionary Committee will grant the needed funds to do what is urgently required

for the better accommodation of the school.

The publishing committee of our church held its quarterly meeting in this city a few days since. By the report it was seen that we had printed 613,897 pages of religious literature during the third quarter, which is more than any two quarters of the previous history of our press. The influence of this agency in a country like Mexico, can never be fully estimated.

Mexico City, Oct. 30, 1885.

## PITTSBURGH LETTER.

BY REV. G. T. REYNOLDS.

After the series of meetings held by Messrs. Moody and Sankey last spring, a meeting of the ministers of the different denominations was held to make arrangements for further union efforts. They decided that special services should be held in all the churches in that city that would go into the movement. The last week in October was fixed upon as the time for this concerted action. A large number of churches held services, a good many did not, and quite a number protracted their meetings beyond the week originally designated. Many of the pastors report very pleasant meetings, it may be a few occasions to the church, yet no widespread revival influence. The same may be said of the meetings held here by the evangelists. Though quite a number arose for prayers at the different services, and many Christian people received new ideas in reference to religious work, yet no great gathering resulted to the churches from the coming of these men. Doubtless there were some, yet in our acquaintance with the churches we cannot now remember one who through these meetings was brought into connection with the church.

Talking of union matters, on last Sabbath the annual meeting of the Y. M. C. A. was held. The Association is in a flourishing condition. A handsome building in one of the finest locations in the city is owned by it. It is provided with all the requirements of this modern age — parlor, reading-rooms, classrooms, chapel, gymnasium, bowling alley, etc. There are three branch Associations connected with the central one, each in its own sphere prosecuting the work. The Association is largely Presbyterian in its management, though, of course, all denominations are represented in the directory. The services incident to the anniversary were held in the First Presbyterian Church, one of the largest church edifices in the city. The report of the president, H. K. Porter, a leading manufacturer of the city and a prominent member of the Baptist church, presented the work of the year, and showed matters in a most prosperous condition. Presbyterian, United Presbyterian and Protestant Episcopal clergymen participated in the services before and after the address, which was furnished by a Methodist Episcopalian; Rev. N. Luccock, professor of mathematics at Allegheny College, being the speaker. We were not present, but judging by the reports, and what we know of the speaker, our church was well represented on the occasion.

The congregation in whose church the meeting was held, is one of the leading, as well as one of the wealthiest, in the city. They have been a settled pastor for two or more years. Twice have they moved, and not won. A call was extended to a minister in San Francisco, but it was not of sufficient force to make him head. A few weeks ago Dr. W. C. Young, of Louisville, Ky., was asked to be their shepherd; but the flock over which he now presides objected to losing their pastor, and so the Pittsburgh flock will have to look elsewhere. Oh, the blessings of the settled pastorate as compared with the itinerancy!

A month has passed since Conference adjourned, and church work is running with a smoothness and ease as if there were no such thing as a change of pastor. All the new men in the city churches, as far as we have heard, have met with encouraging receptions, and bright promises are made for the work of the year. May it be one of soul saving!

Dr. J. P. Newman is to be here next week, and will deliver in the Cumberland Presbyterian Church his lecture, "General Grant." The celebrated Doctor, though not frequently, has spoken in this neighborhood before. He gave a lecture in Christ Church over eight years ago, based upon his recent visits to Biblical lands. Later he preached at Valley Camp a sermon of much power.

Rev. Dr. W. B. Watkins, pastor of our church at Beaver, and who has spent several months in traveling through Europe, returned some days ago in the best of health. Dr. Watkins is one of the most popular men on the lecture platform that this section affords. In his specialty, "Words," he has few superiors, and is in frequent demand as an authority on this subject. With his keenness of observation he would see all that was to be seen while abroad, and we have no doubt but that his observations will be woven into a lecture that will prove a delight to many an audience.

Business affairs are brightening, though nothing like a "boom" is taking place in commercial circles. The discovery of the immense quantity of natural gas near the city, and its utilization for fuel in manufacturing, is having its effects, and manufacturers, both at home and abroad, are beginning to make plans concerning the future that will tell on the material advancement of our city.

Nov. 11, 1885.

## AT LAST.

BY PROF. E. F. LEGETT.

All tired of light and full of weariness,  
How oft we come to blessed night's repose,  
And 'neath the vail that sleep about us throws,

Loss all our cares in sweet forgetfulness,  
So far removed from every jar and stress  
While sleep rebuilds the tower of wasted strength,  
We scarce believe when morning dawns at length

The stars have trod their round of watchfulness?

So when we waken, full of rest at last,  
In matches glory of uncloud'd dawn —  
This earthly span of over-pass'd,  
Luring phantoms evermore withdrawn,

Refreshed by airs of life's divine sphere,  
How like a vanished dream will all the past appear!

Ward, Pa.

## SPA FIELDS CHAPEL, LONDON.

BY GEORGE JOHN STEVENSON, M. A.

A century ago there were living in London John Wesley and the Countess of Huntington, two most prominent persons in the religious world of that day. The Countess had been brought up in the Church of England, but the clergy of that time were so godless, that after her conversion she set about gathering around her a few clergymen who knew experimentally what earnest religion was; and that she might enjoy their ministrations, a few of them were appointed her chaplains, and they held religious services in the mansion of the Countess, many of the more serious families of the nobility being invited to the services. In this way the seraphic George Whitefield had often an aristocratic audience to hear him preach under the wing of the Countess. When these services began to attract attention, Lady Huntingdon manifested a desire to extend her efforts, and she began to provide places of worship in various towns in England, her own house being the centre in London. Mr. Whitefield had his two Tabernacles in London and one in Bristol; Mr. Wesley had the old Fountry for his church, but the Countess was long much exercised at not having a suitable place in which her followers could worship. She was an experienced Christian, but her views were strongly tinged with Calvinism. She was, moreover, a strict churchwoman and hated dissent. She was not unfriendly toward Mr. Wesley at one time, and found a friend after her own heart in the person of Howell Harris, of Wales, a Calvinistic Methodist of the Whitefield school, who had kept a large school at Trevecca in Wales, which became more than he could manage with his extensive preaching tours. So about 1770, Lady Huntingdon bought Trevecca, and made it into a training college for young ministers, making Rev. John Fletcher the tutor and Joseph Benson the head master. When the Countess learned that both these officials preached Arminian doctrines in her pulpit, she dismissed them summarily soon afterward.

During that year (1770) there was erected in the parish of Clerkenwell, then quite outside of London and surrounded by fields, a large octagonal building, a small model of the Pantheon in Rome, intended for a place of amusement for the idlers of London. It was a great success the first year, and the proprietor cleared \$5,000 by his speculation; but the attraction soon ended and the place was closed. It was then used as a depot for carriages, but in 1777 was again closed, that scheme being a failure. The Countess of Huntington had previously made an offer for its purchase, but her friends discouraged her. Again she ventured, but was hindered for want of funds, and it became a private chapel in the Church of England; but the incumbent of the parish objected, and again it was closed. The Countess did at length purchase the entire property — chapel, dwelling house, and grounds behind. There Lady Huntingdon established her headquarters, residing in the adjoining house, and when died, opened the building as Spa Fields Chapel, which has been a center of untold religious usefulness for over a hundred and six years, being opened in 1779.

The lease of the chapel has run out, and the trustees have been unable to secure its renewal, so the venerable sanctuary, and the house adjoining it, in which the Countess died in 1791, must go to some secular use. Mr. Wesley's trustees, and those attending Whitefield's Tabernacle, have both retained the freehold of their property in perpetuity, but the last chance for securing the freehold of Rowland Hill's chapel and Lady Huntingdon's is now gone. When Spa Fields was opened as a chapel, it was far away in the country, and the worshippers had to wait at night on the highway at the nearest

point to be accompanied by the horse patrol as protection against highwaymen; now the traveler must go three miles to see the nearest green fields and real country. A century before the chapel was built, an old public house and pleasure grounds occupied its site, to which the citizens resorted for sports in the country, and there duck hunting was practiced on a lake. Even sixty years ago sheep might have been seen grazing in front of the chapel; the houses near were few, and a wide stretch of rural pasture land opened northeast. All this is changed to one of the most thickly populated districts of central London. The first minister there was the famous Dr. Thomas Haweis, who attracted large audiences to the time of his death in the present century.

During the middle half of the present century his minister was Rev. E. Thoresby, a man of conciliating character, and very useful as a preacher; but places of worship have multiplied all around, so that the congregations, good, but not large, have dwarfed down in wealth and influence. Even the shopkeepers in the neighborhood have, in most instances, their residences far away. Still the cause has been maintained, and a flourishing Sunday-school has existed as part of the organization of the church, since the year 1806, now nearly fourscore years. The school records show that 20,000 children have received instruction therein, and one gratifying fact is deserving of mention: The foundation-stone of a new chapel and schools was laid last week in Lloyd Square, Pentonville, only a quarter of a mile away from Spa Fields, and the builder of the new chapel was, forty years ago, a scholar in the Sunday-school.

The worshippers at Spa Fields were practical as well as personal Christians. As early as 1782 a society for educating and clothing poor children was one of the agencies belonging to the church; and in 1783 they had collections made in behalf of the Finsbury Dispensary, a useful local charity. It was in the house of one of the managers of Spa Fields Chapel that the London Missionary Society was formed, and in the vestry of the chapel some of the resolutions respecting its organization were considered and adopted. Even on the day of her death, in July, 1791, the Countess expressed to Dr. Haweis her strong desire to send missionaries to Ossabaw in the South Seas, then made popular by the voyages of Capt. Cook. Many distinguished men and missionaries have spoken to large audiences in Spa Fields Chapel, and there Mr. Kirk, an American revivalist, held revival services before the advent of Messrs. Moody and Sankey. The last services were held in the old chapel at the end of October amidst many regrets. The ground landlord is Marquis of Northampton, who may have the place consecrated for Church of England services, and desecrated by having taught apostolic succession instead of salvation by faith in our Lord Jesus Christ.

I turn with pleasure to more congenital subjects. There is a strong movement in progress to establish in the two Universities of Oxford and Cambridge a church on behalf of the Presbyterian undergraduates and others who have been brought up as Presbyterians, but who hitherto had no place in which to worship where they could hear one of their own ministers. Of late years the sons of many Scotch Presbyterians families have gone to these Universities to complete their course of study; and attempts at proselytism have resulted from the cause stated. The number of such students is on the increase, hence the necessity for action, and large meetings have been held in Scotland, and considerable sums of money promised towards the erection of a church in each University, in which these young men can hear preached the doctrines of their fathers, without any of the present dangers which surround them. Another important change is about to be introduced into Oxford, namely, the erection of a new building for the theological department of the university.

Another change, authorized by the trustees, was that all the students should be required to attend, one half hour each day, regular exercises in the Gymnasium, including a course in free gymnastics, with use of dumb-bells, clubs and wands, especially adapted to the physical welfare of the students, without overtaxing their strength. During the summer vacation the Gymnasium was remodeled, and is now well furnished with apparatus, affording ample facilities both for the regular exercises just referred to, and for the special and more violent exercises desired by the most athletic students, and which are optional. The excellent facilities for instruction in the fine arts, in instrumental music on piano and organ, and for vocal culture, heretofore furnished, are still provided under the same accomplished teachers. The examining committee confidently recommend this oldest Methodist institution (of its grade) to the friends of the church. The faculty have, in the opinion of the examining committee, been realized, giving new efficiency to an important department of study in the Academy.

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**Credit-mark for Chicago.** — The postmaster at Chicago has discontinued the sale of postage-stamps at that office on the Sabbath. This is an admirable step in the right direction, and ought to be taken by every postmaster without delay. Nothing in the postal regulations requires the sale of stamps on that day. — *Christian Statesman*.

**Catching It All Around.** — The New Theology of Andover received but little favor at a recent Monday Ministers' Meeting in Chicago, at which Dr. Arthur Little read a paper, which fairly bristled with sharp points that punctured what is popularly termed Progressive Orthodox, almost to its complete collapse. — *Christian Intelligencer*.

**A Christian's Duty.** — If there is anything which others would hide it is his duty to bring it to the light. If he does not believe a course or a nomination proposed a wise one he ought courteously but firmly to declare his views. He has no right to stand by and tacitly sanction what his conscience disapproves. — *Baptist Weekly*.

**Sharp on Ingalls.** — It would be interesting to hear a man such as Moses on the mistakes of a colonel of cavalry, whose military exploits were confined to a single engagement, in which he was worsted and taken prisoner by a boy, and when exchanged resigned his commission and turned his attention to the "Mistakes of Moses." — *St. Louis Christian Advocate*.

**Very Fortunate.** — It is certainly fortunate for the cause of vital religion that a living Gospel and the trumpet call to repentance, such as John declared in the wilderness and Jesus sounded forth beside still Galilee, are preached in the Christian pulp

## Miscellaneous.

## THE TEXT OF THE REVISED OLD TESTAMENT.

BY PROF. H. G. MITCHELL.

[Read before the Evangelical Alliance.]  
The critic of the recently published revision of the Old Testament cannot confine himself to discussion of its merits as an English work. He must push his inquiries to the original, and ask what text was used, why it was used, and how it was used by the revisers.

They themselves tell us in the preface to the Old Testament that they confined themselves strictly to what is known as the Massoretic Text. This is the text found in the Hebrew Bibles used by both Jews and Christians, with the vowels, which date from the seventh century A. D., the accents which are of about the same age, and the critical apparatus, called the Massorah, which was compiled about the eleventh century.

This text in more or less perfection exists in many manuscripts and editions. The oldest complete Hebrew manuscript is of the year 1009 A. D. The oldest printed text was published at Soncino in 1488. It was this first Hebrew Bible, in what is known as the Breslau edition of 1494, from which Luther made his translation. The revisers of 1611, besides this, had the great work of Cardinal Ximenes, called the Complutensian Polyglot, commenced in 1502 and finished in 1517, but not published until 1522, which contained not only the Hebrew text, but also the Greek of the Septuagint, and a part of the Targums or Chaldee paraphrases. Bomberg had also, long before the time of King James, given to the world several editions of the Hebrew Scriptures, the most important of which was his Rabbinical Bible of 1525, the first in which the Massorah complete was ever printed. There were, in all, when the Authorized Version was ordered, more than thirty editions of the Hebrew Bible available.

The Hebrew Bible has appeared in many forms since the version of King James was completed, but there has not been such an improvement on the text of the Old Testament as ought to have been made. The most common editions are but variations of that of Athias, which was first published in 1661. A critical text is now in process of publication by Baer and Delitzsch, but thus far only ten books have been printed. The Massorah, however, has just been critically re-edited by Ginsberg.

Such is the Massoretic Text and its condition. Why did the revisers, whose work has just been completed, make this the basis of their revision? This would perhaps seem to some an idle question. They would answer it by asking with more or less impatience: What else could they have done? It must not, however, be forgotten that the Massoretic Text is by no means the original of our Old Testament. It is an annotated copy. The vowels and accents, with the Massorah, form, as has already been indicated, a rabbinical commentary on the real Scriptures, which were originally written in nothing but consonants, and when these additions have been removed, we probably have left only one of a number of texts, the rest of which were destroyed when this was adopted. Moreover, there exist versions of the whole or part of the Old Testament in other languages, some of which may have been made from Hebrew originals differing from the one to which we now have access, e. g., the Syriac, and especially the Septuagint. The question asked is, therefore, pertinent to the discussion.

The revisers have given a reason for their choice of a text. They say in their preface: "The received, or, as it is commonly called, the Massoretic Text, of the Old Testament Scriptures has come down to us in manuscripts, which are of no very great antiquity, and which all belong to the same family or recension. That other recensions were at one time in existence is probable from the variations in the ancient versions, the oldest of which, namely, the Greek or Septuagint, was made, at least in part, some two centuries before the Christian era. But as the state of knowledge on the subject is not at present such as to justify any attempt at an entire reconstruction of the text on the authority of the versions, the revisers have thought it most prudent to adopt the Massoretic Text as the basis of their work, and to depart from it, as the authorized translators have done, only in exceptional cases."

The extent to which they allowed themselves to deviate from this principle is expressed in their fourth rule: "That [reading] to be adopted, be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the authorized version was made, the alteration be indicated in the margin." The American members of the committee object even to marginal references to the versions.

The action of the revisers in thus confining themselves to the Massoretic Text has been very severely criticized. There is, however, not so much room for objection if it be understood that our Old Testament is but a rabbinical Bible made English, and that it is merely a temporary translation. We ought in the end to have a version of the Old Testament as nearly as possible reproducing the words actually penned by the holy men who of old wrote as they were moved by the Holy Spirit; but there are at least three stages to this result: First, all the existing Hebrew manuscripts ought to be carefully compared, and from them a critical text prepared and published. Then all the manuscripts of each of the ancient versions ought to be treated in the same way. Finally, the Hebrew text ought to be revised in the light of the variations found in these revisions and the results given to the world as the surest approach to the original Scriptures yet possible. All this will one day be done. The discussion to which the version has given rise may perhaps hasten a time

for which not only every Biblical scholar, but every devout Christian, must wish.

It has been suggested that perhaps our version might properly be called a rabbinical Bible made English. Some will object even to such a description of it, and force the third inquiry: How have the revisers treated the text selected? This question does not require an investigation to discover the number and seriousness of the mistakes which they may have made, for though there were among them the best Hebrew scholars on both sides of the Atlantic, it may be taken for granted that they all sometimes erred, even when they intended to reproduce the original with strict accuracy. They did not, however, intend to do this, because they did not intend to *retranslate* but to *revise*. Their first rule states their plan: "To introduce as few alterations as possible into the text of the Authorized Version, consistently with faithfulness." Under such a restriction as this, they could not be exact. They were bound by the very terms of their agreement not to correct slight and unessential errors in the old version. It is clear, therefore, that the revision is not, after all, a rabbinical Bible made English, but an improvement upon an attempt to put into English the substance of the Old Testament as received by orthodox Jews. Is any one disposed to blame these learned gentlemen for the incompleteness of their work? Let him consider the real reason for the rule quoted. That reason lies in a superstitious objection to changes in the English Bible entertained by some of the revisers, but almost universally cherished among the laity. The church, therefore, is responsible to a large extent that there is not to-day a better English translation of the Old Testament than exists.

The first step, then, is not to find scholars and set them at work on the manuscripts, Hebrew, Greek or Syriac, but to stir the hearts of Christians to demand the very essence of God's Word. Scholars will then find some encouragement in the long and laborious duty of satisfying, as far as human skill can satisfy it, this demand. Meanwhile God will not leave Himself without a witness, for the truth as it stands through the imperfect medium of past versions, will grow in brightness, and still light the way of the faithful to God and heaven.

## NEW YORK LETTER.

BY REV. R. WHEATLEY, D. D.

METHODIST HOSPITAL IN BROOKLYN.  
The Methodist Episcopal Church is striving to make itself the channel of divine grace that is as wide and deep as the needs of humanity; nay, indefinitely more than that. Other and older denominations have preceded it in the field of benevolent exertion for the physical relief of the suffering. Presbyterians, Episcopalians, Roman Catholics, and Hebrews are all entitled to honorable mention in this particular. German Methodism in this country has two orphan asylums; but outside of them, we cannot remember that there is either an orphan asylum or hospital. The first attempt in Brooklyn, under the auspices of George I. Seney, is in every way worthy of the church of the American people. After his lavish donations toward its establishment, we cannot but regret his inability to complete it; if, indeed, that were his original design. But this sorrow is mitigated by the reflection, that in an enterprise which concerns the usefulness and honor of the denomination, all the different members of our Methodism should be feelingly interested. On Sunday, Oct. 25, Rev. George P. Mains, agent of the institution, received subscriptions to the amount of \$35,000 from the Washington Avenue Methodist Episcopal Church in Brooklyn. This is certainly a praiseworthy subscription from a single church. Over \$45,000 have been expended upon ground and buildings hitherto. Sixty thousand dollars are needed to finish one pavilion containing fifty-four beds. Twenty-five thousand dollars of this amount have been obtained. Two hundred thousand dollars are needed to perfect the building now in process of erection. This will contain two pavilions, including one hundred and fifty beds; also a central administration building, with offices of superintendent and others, and also rooms and wards. The sum of \$68,000 has been pledged to perfect this; \$142,000 more are imperatively needed.

The President has appointed his new Civil Service Commission with Mr. Eaton responable at least for a time. The secretaries and other high officials are working at their annual reports for Congress. The White House has not become a resort of pleasure yet, as the man at its head is a hard and laborious worker.

Business is very brisk here. This is a growing city, and real estate men are becoming legion. Permits for erecting new buildings are increasing, and some days permits are granted to represent several hundred thousand dollars. The wealth of the land is represented here as never before.

Our city churches are all doing well. A work of grace has visited many of them. A new parsonage is soon to be erected adjoining (Old Ebenezer) Fourth Street, to cost over several thousand dollars. The old parsonage has been sold for this purpose.

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THE FIVE POINTS.  
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this city at the Five Points pursues its quiet course of unostentatious, Christ-like beneficence. Rev. Mr. Bouton, its superintendent, has just returned from a month's sojourn with relatives on the prairies of Missouri. Years ago he was president of a college in that prosperous State. Greatly invigorated, he again takes up the burdensome joy of daily work. About \$3,000 have been expended in needful repairs on the premises, and in the provision of a dining hall for the use of the daily students. Dining hall? Yes. The ladies give dinner to all scholars in their day school, five days out of the seven. Five hundred and twenty-five pupils are enrolled, and the average attendance last week was 473. Lvs: Sunday 348 were in attendance at the Sunday school. About sixty people attended morning, and about one hundred evening, worship in the chapel. This is an excellent show for the Five Points.

## FITCH AND FARRAR.

Death has suddenly removed Rev. Silas Fitch, who in his 73d year was an active pastor, from the ranks of the New York Conference. He seems to have passed at once to work and life. He was a good and useful man.

Space will not permit the writer — although grievously tempted — to describe the receptions given to the distinguished Canon Farrar. Methodists have figured in them as well as other denominationalists.

## WASHINGTON LETTER.

As Washington is the paradise of pleasure and social enjoyment in winter, thousands of pilgrims have already arrived, and others are en route; so that these lines are read by the public, the devotees of fashion will be here in thousands and from every part. The Forty-ninth Congress will open in a short time, and that event in itself causes vast ingress. It may be assumed that the population will number 300,000 during the coming season. In Congress a Speaker will be elected, a clerk, sergeant-at-arms and doorman, and chaplains for both Houses. Washington is verily a political paradise just now, with a Democratic President for the first time in a quarter of a century. The House will be Democratic and the Senate Republican.

The first step, then, is not to find scholars and set them at work on the manuscripts, Hebrew, Greek or Syriac, but to stir the hearts of Christians to demand the very essence of God's Word. Scholars will then find some encouragement in the long and laborious duty of satisfying, as far as human skill can satisfy it, this demand. Meanwhile God will not leave Himself without a witness, for the truth as it stands through the imperfect medium of past versions, will grow in brightness, and still light the way of the faithful to God and heaven.

Writing for a religious paper, we wish to put as little politics into our letter as possible; yet it is hard to write from a city like this without some bearing on a subject that permeates everything. We might tell our readers about the practical workings of civil service during the late elections, the high state of excitement among the higher officials of government, and the effects of the elections. It is remarkable how few government clerks went home to vote. They were nearly all on duty, and showed little demonstration. How different from other years, when government buildings were almost unoccupied for over a week! It seems to us that if civil service prevails, it will take clerks out of politics.

The President has appointed his new Civil Service Commission with Mr. Eaton responable at least for a time. The secretaries and other high officials are working at their annual reports for Congress. The White House has not become a resort of pleasure yet, as the man at its head is a hard and laborious worker.

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Conferences, appointed Bishop Ninde to preside over the Baltimore Conference, which will meet at Metropolitan Church in this city on March 4. Bishop Ninde is a new man here and a stranger. He will preside over one of the old and historic Conferences, and meet with repeated hospitality and kindness. The Conference is divided into five districts, including all Maryland west of the Chesapeake Bay and a part of West Virginia which lies on the Cumberland district.

In the Conference Minutes 187 minutes appear, but of these two have died since Conference — Dr. J. S. Deale and Dr. Thomas Daugherty — both city pastors in Baltimore. The membership is about 88,000, including about 4,000 probationers. The reports of revivals are cheering that it is likely the statistics will give a large increase.

The Virginia Conference will meet in Alexandria, Va., Feb. 18, 1886, at which Bishop Ninde will preside, and the Washington Conference, composed of colored people, and including Maryland and much of Virginia, will meet March 11, 1886, at Charleston, West Va., at which Bishop Ninde will also preside.

Nov 16, 1885.

## ANNUAL CHURCH EXTENSION MEETING.

The general committee of Church Extension of the Methodist Episcopal Church held its annual meeting in Philadelphia, beginning Nov. 12, and concluding through the remainder of the week. Four anniversary meetings were held: In Ashbury, Wharton St., Tabernacle and Mt. Zion churches on Thursday evening, Nov. 12, at which addresses were delivered by the Bishops and others from abroad. A full report from the board to the general committee was submitted by the corresponding secretary, which included detailed report from the treasurer, for the year closing Oct. 31, and in the anniversary meetings held in the evening a consolidated statement of the report was read, as follows:

## GENERAL ACCOUNT.

Dr.

To Finance, Nov. 1, 1884.

In marketable securities \$35,119.70

In cash 1,764.98

\$36,883.68

To sundry receipts from —

Convent collections \$61,542.26

Miscellaneous sources, bequests, etc. 22,741.44

Interest on loans, etc. 22,074.13

\$137,361.83

Giving for general purposes—donations, etc. \$171,745.51

Cm.

For CONTRA.

The disbursements have been.

By donations to churches, etc. \$10,751.05

By interest and annuities. 21,594.75

\$181,346.80

Balance Oct. 31, 1885 —

In marketable securities \$39,104.63

In cash \$1,794.01

\$41,898.71

\$171,745.51

LOAN FUND ACCT.

Dr.

To Balance, Nov. 1, 1884 —

In marketable securities \$36,581.83

To sundry receipts from —

Gifts, bequests, etc. \$26,799.63

Student &amp; life annuities. 11,531.93

Loans returned. 39,370.35

\$17,601.57

Giving for loans to churches, etc. \$114,492.67

PER CONTRA.

By donations to hospitals, etc. \$275

(including 1 coll. &amp; 6 pass.-page properties.) 55

Donations and loans. 134

\$114,492.67

With amounts disbursed we have aided churches as follows:

Or receipts on General Acct. a decrease of \$14,129.63

Or receipts on Loan Fund Acct. an increase of 6,413

## The Sunday School.

### FOURTH QUARTER. LESSON X.

Sunday, December 6.

*Isaiah 1: 1-18.*

By REV. W. O. HOLWAY, U. S. N.

### THE SINFUL NATION.

#### 1. Preliminary.

1. GOLDEN TEXT: "Cease to do evil; learn to do well" (Isa. 1: 16, 17).

2. DATE: B.C. 740. Written, probably, in the reign of Ahaz, B.C. 742-726.

3. PLACE: Judah.

4. THE PROPHET ISAIAH: Nearly all we know of him comes from his own writings. He was the son of Amos (who was the cousin of King Uzziah, according to Jewish tradition). He wrote the life of Uzziah (2 Chron. 26: 22), and his prophecies were uttered during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah—a period of about sixty years. His home was in Jerusalem. He was called to the prophetic office in the year when King Uzziah died (B.C. 738). His wife was a prophetess, and his children bore prophetic names. According to rabbinical tradition, Isaiah was sawn asunder in a tree of a bough of Manasseh (to which allusion is supposed to be made in Heb. 11: 37)—a doubtful fate, for Isaiah must have been 80 or 90 years old when Manasseh came to the throne. Nahum and Micah were contemporaries with Isaiah, and also died.

5. THE BOOK OF ISAIAH: This Book contains six chapters, and consists of two principal groups of prophecies—the first (chaps. 1 to 39) dealing with a local character, history, and the morals and welfare of the nation; the second (chaps. 40 to 66) consisting of predictions relative to the deliverance from captivity, and evangelical, or Messianic, prophecies stretching even to the end of the Christian dispensation. Owing to the sublimity and scope of the second part, the unity of the Book was questioned about a century ago by Koppe, and there are Biblical critics who still maintain that the twenty-six chapters were written by a different hand from that which composed the remaining ones. To meet this may be brought the usual argument of both Jewish and Christian tradition—the genuineness of the entire Book as the authentic work of Isaiah, and the prophecies of the latter part are quoted in the New Testament with his name attached.

#### II. Introductory.

God's "controversy" with His people is well illustrated in this opening chapter of the prophet Isaiah. Heaven and earth are called upon to witness to the filial ingratitude of "children" tenderly nourished but rebellious; an ingratitude worse than brutal, for the unthinking ox and stupid ass are loyal to their owners, while Israel neither knows nor considers her Master. Sad, indeed, is the moral state of the people—"sinful," "iacin with iniquity," corrupt, alien from Jehovah, despisers of "the Holy One of Israel." In vain the chastisements of God; the people are not restrained from revolt because of them. To a desperate strait have they reduced themselves—"the whole head sick"; "the whole heart faint"; no sound spot in them; covered with "wounds, bruises, and festering sores" which might have been healed and "mollified with the oil" which prophets and faithful men longed to minister but were refused. And side by side with moral corruption and its punishment, the land itself bore witness to the desolation which sin had wrought, in burned cities, in harvests devoured by strangers, until Jerusalem, in her solitariness, resembled "a booth in a vineyard," "a lodge in a garden of cucumbers." But for the small remnant of faithful ones, not even she had spared the awful fate of "the cities of the plain."

Then follows an indignant expostulation with "the princes of Sodom and the people of Gomorrah." They could see no reason for this sharp dealing with them, and these hard epithets. Had they not multiplied their sacrifices? Had not the blood of bullocks and lambs and he goats flowed without stint, and the altars smoked with the burnt-offerings of rams and the fat of fed beasts? Had they not kept the appointed fasts with scrupulous care? Yes, but all these rites were heartless; all these professions were empty; they covered the basest hypocrisy; therefore the oblations were vain, the feasts hateful. This mingling of iniquity with solemn forms was abominable. God would tolerate this pretence of piety no longer, and He would not listen to the prayers of those whose hands were stained with blood. If they really desired access to Him, they must cleanse themselves from their sinful ways, "cease to do evil," "learn to do well," advocate what is just; between man and man, be the friend of the oppressed, and the vindicator of the orphan and the widow. And then, with a tenderness "like as a father," Jehovah condescends to "remonstrance" with them. No matter how deeply stained they were with guilt, though their past had been crimsmed by acts of sin which seemed insatiable, God promised them that His cleansing should be so perfect that their souls should be "whiter than snow."

#### III. Expository.

##### 1. A Sinful Nation (1-4).

1. The vision of Isaiah, etc.—the preface to the Book, and its character—a record of what the seer saw, what was divinely depicted before his spiritual eye. Concerning Judah and Jerusalem.—With the northern kingdom and gentile nations the prophet had to do only as they were connected with Judah. Kings of Judah.—These four kings differed greatly in mental and moral characteristics, and the prophet had occasion to rejoice or lament accordingly. How totally unlike were Ahaz and Hezekiah!

2. Imparting His will to His messengers, Jehovah, in this vision, took this mind—the secret of the things which they were to divulge. Their mental vision had presented to it matters invisible to the eye of sense, but possessing all the reality and distinctness of outward objects. The term is here employed to denote, not the act of seeing on the part of the prophet, but the things which he saw—the prophetic matter revealed to him, together with all the other inspired master contained in the book (Henderson).

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*Zion's Herald.*

WEDNESDAY, NOV. 25, 1885.

\$1,000,000

FOR MISSIONS

FOR THE YEAR 1885.

The whistle is often necessary, but when all the steam is given to it, the engine does not move. Some people seem to think that their steam power belongs to the whistle. As a consequence, they make a great noise without sense, greatly disturbing the true, faithful servants of the Master, and do really nothing for the good of mankind. Give plenty of steam to the machinery for doing good and blessing the world.

There are times in the life of a regenerated man in which recollections of his past sins rise, like black and angry clouds on a summer day, between his aspiring soul and his Saviour. Such remembrances paralyze his longings for closer fellowship with Christ, and give birth to a stinging sense of shame such as Ezra felt when he said, "I am ashamed and blush to lift up my face to Thee, my God, for our (my) iniquities are increased over our (my) head." This blending of shame and longing is described by Cardinal Newman as

"These two pains, so counter and so keen, The longing for Him when thou see'st His nobt,

The shame of self at thought of seeing Him."

Relief from these keen pains can be found only in a resolute turning of one's thoughts away from one's sins to that love of God which moved His Son to shed the blood which cleanseth from all sin. In presence of the thought of God's unbounded love, shame drops its sting, and is transformed into gratitude; faith recovers its strength; love revives and bursts into joyous praise; and the pain of longing gives place to the sweet satisfaction of conscious fellowship with the Redeemer. Oondrous love, which invites a creature once guilty of shameful sin to look, with the blush and pang of shame, but with the joy of a happy child, into the face of his reconciled Lord!

## THE GREAT SOCIAL QUESTION.

We have fallen upon an era of strikes and violent interruptions of business. Hundreds of manufactories are silent, and tens of thousands of laboring men are out of work, and this, too, at a period when business of nearly every kind is greatly depressed.

In the matter of simple strikes, capital always has the advantage of labor, because it can hold out longer without personal suffering. But the later strikes are revealing another and much more serious peril. At this hour business and the peace of society are not simply threatened by bodies of mechanics or mill laborers going out of their places of employment, and by persuasion, or purchase, or threats of violence, preventing others from occupying their positions, and thus forcing a shutting down of the wheels of industry; but finding these local movements constantly failing, workmen of all the various forms of labor are uniting in one vast association stretching from the Lakes to the Gulf and from the Atlantic to the Pacific. They speak from Galveston to New York and forbid the shipping of freight over certain lines, or stand ready to destroy it when it reaches its destination. [This vast combination can readily support for a long period local strikes. (What is more serious than this, feeling the immense power of such widely-united action, its members begin to plan for national, state and municipal elections, and to place at the head of the general and local governments those who will be in sympathy with these movements and yield no police or military aid to subdue their open efforts to force capital to come to their terms. ....] THE SIE

Another very serious element in this threatening organization is the fact that we are constantly receiving into this country, in company with excellent, thrifty laboring men, the very worst foes to all organized governments — men that Europe cannot and will not endure — socialists, communists, nihilists; men who have renounced all faith in God and man, who openly seek the destruction of the church, the state and the family, who denounce wealth and teach the necessity of ridding the land of priests, magistrates and all persons of property. Several of the most pronounced of these lawless and atheistic men have become leading spirits in these combinations of labor. The mass of men uniting in these oath-bound societies are, indeed, far from being of this character; but they are bound to their leaders, and may be precipitated at any hour into acts of lawlessness and brutality from which they would personally revolt with horror. These leaders, with like-minded associates, are beginning openly to make their threats in incendiary speeches. In New York, in Chicago, in St. Louis, in Cincinnati, and in the Pacific States and territories, they are threatening not only the confiscation of property, but the hanging of men of wealth, whose names are mentioned, upon the lamp-posts. They propose to renew the bloody scenes of the French Revolution. This may be foolish bravado now; but such talk with the combustible material in its vicinity forebodes serious consequences; it means the destruction of property, the open robbery of stores, and the shedding of blood. Of course, when these conspiracies come to a head, as they most certainly will if permitted to increase in power without discovering measures to break up the confederation, the regular national army, and, if necessary, a greater volunteer force, will be called out, if we happen to have an efficient government in Washington, and the cannon and the sword, at the expense of an enormous loss of life and treasure, will determine the question as in the instance of human slavery in this country.

Now, at this late hour in the nineteenth century, there ought to be wisdom and Christian faith and charity enough to solve this problem without blood. Wealth must aid in its solution, as it has done much to bring about this condition of things. Labor was not by any means the leader in these great combinations. Capital has long set the example, and, indeed, by its immense monopolies and united pools, has made it almost impossible for labor to secure its rights but by some such confederated action. A corporation has of itself no sensibility. The actual sufferings of workmen and their families cannot reach very readily the members of an incorporated company. The agents of such a body are chosen simply for their capacity to make the invested capital yield the largest possible returns. It is only the loud voices of united workmen, the actual stopping of the wheels of trade, the threatening of the expected dividends, that awaken the slumbering consciences of the men behind the business organizations. At this day the prosperity of the country is more seriously threatened by combinations to raise the prices of the products of the earth, and of their moving to markets in this country and Europe, than by the united action of men depending upon their daily labor.

Our homely must, of course, take account of diversities of gifts; but it must at the same time reckon with the dangerous effect of gifts on industry; and one should not omit to notice that gifts are of small value unless they be industriously used. It is as easy to hide talents in the earth as it is to hide one. There is earth enough under every man's feet to cover all his talents if he is wicked enough to bury them. Mr. Rawle is chiefly concerned with the failure of educated men. They are growing numerous in France, Russia, England, Germany; and specimens can be found in the United States. The "mediocre" theory hardly fits the men who gave destructive energy to the commune in Paris. Still less does it fit the terrible nihilists of Russia. The latter, certainly, are not men of mediocre talent. Nor is it an explanation to suggest that education handicaps the men of mediocre talent. The educated man fails, when he fails, with some number of talents, in use or in a napkin, and with his education besides. There is no proof that education ever did a talent any harm. Why not candidly say that the causes of the failure of educated men are moral? They have the disease of the "man of one talent." That is surely what alls the educated communist and the educated nihilist. We are not considering relative failures; Mr. Rawle is concerned about a man who is educated and is yet unable to earn his livelihood. Our distinct impression about this singular human creature is that he has, for as inadequate reasons, followed the example of the "wicked and slothful servant" with one talent. He has revolted from service — as a communist, a nihilist, or a "crank." There is "a screw loose," and it is somewhere in his moral nature. Not long ago we met a learned tramp who bewailed the folly of his parents who had given him a marvelously fine education. To hear him, one might suppose

it is quite a godsend to the papers to be able to seize upon anything that looks like a scandal in the management of a great public charitable institution. Such an opportunity occurred last week, when Mr. Thomas W. Price, a conspicuous Methodist business man of Philadelphia, made charges against the integrity of the officers conducting the business of the M. E. Church Extension Society — not, indeed, against their personal honesty, but in reference to their manner of reporting receipts, their lack

in the pulpit. It is full time that it should have a very serious consideration. If we have even suggested the gravity of the inquiry, and opened one line of thought in the direction of its solution, we shall feel that this editorial writing has not been in vain.

## THE MORAL CAUSES OF FAILURE.

When a successful man comes forward to explain why other men have failed, he must lay the blame on nature, on society, or on social institutions. To lay the blame on the men who fail, would be merely adding to their burdens, and he naturally desires to offer them some consolation. Moreover, if he be a good man, he will have much reluctance to virtually compliment himself by making success mainly a matter of personal character and diligence. These are probably the reasons why the proper reasons for the failures of this present life are so seldom set forth with brutal truthfulness. The successful men have one theory and the unsuccessful have another. A successful farmer can tell just why his neighbor is unsuccessful. He could, if he were not a kindly-disposed person, point to his neighbor's farm and mercilessly expose one by one the neglects, misjudgments and false enthusiasms of the distressed brother. It is very much so in all avocations and professions. The unsuccessful farmer has his catalogue of grievances, and if he is asked to look at his neighbor's success, he has a few charmed words which begin with capital and end with luck. There is a class between, made up of men who have both succeeded and failed. They are not altogether content; they blame themselves and the world in about equal measure for their shortcomings, and they are more or less grateful that it is as well with them as it is. Perhaps these men have the truest conception of the matter, but unfortunately they never tell us in their own proper character what they think about it. It is usually a successful man who tells the story of failure. Mr. Rawle, a thriving lawyer of Philadelphia, rehearsed the tale last June in a Phi Beta Kappa oration at Harvard, and the oration has now come to a wider audience in pamphlet form.

Mr. Rawle is not a very expert writer, and he has not gone to the bottom of things much; but, in so far as he explains, the trouble in the matter of failure is beyond the bounds of personal striving. He deals mainly with his own crowded profession, and tells us that it affords little promise of success to "mediocre talent." That is not his only word of comfort — for it is comforting to the unsuccessful lawyers — but it is his most generic one, and there is something captivating in the breadth of the possible applications of it. You have it, at last. Mediocre talent has no chance. It is not exactly "in our stars that we are underlings," but it might as well be if it is in our restricted ability and our slender capacity. To console the失败者, one must pick his terms with care, and "mediocre" is a good word for the present purpose, especially because it lends itself to so many shadings of the fancy. It may mean every man who is not exceptionally endowed, and it implies that only the demigods of genius have any right to expect success — that success is so rare a thing that no man need reproach himself for failure. Perhaps it would be wise to stop here and leave the consoling explanation to soothe and cheer those for whom it was devised. But there is another view. We once knew a youth to affirm that he could not hope for success because he had lost his hair; and there is some danger that with equal penetration other young men may conclude that their failure is foredoomed by their "mediocre talent." As matter of fact, it is widely believed that mediocre talent secures most of the successes of the world we live in. For one thing, it is believed that the bright man is often indolent because achievement is too easy for him, and that the dull men, knowing that they must work, are therefore laborious and successful.

We are not all here! Some are away — the dead once dear, Who thronged with us in ancient heart, And left us with a countless mirth. Fate, with a stern rebuke, has snatched away. Looked in and thinned our little hand; Some like a night flash passed away, And some sank lingering day by day; That quiet grave — some here — And crumpled here be his share — We are not all here!

But even these departed ones will return in precious memories and loving reminiscences on such an occasion.

It was a happy thought of Rev. Mr. Drayton that the Thanksgiving day as an appropriate one to consider the family relation and our slender capacity. To console the失败者, one must pick his terms with care, and "mediocre" is a good word for the present purpose, especially because it lends itself to so many shadings of the fancy. It may mean every man who is not exceptionally endowed, and it implies that only the demigods of genius have any right to expect success — that success is so rare a thing that no man need reproach himself for failure. Perhaps it would be wise to stop here and leave the consoling explanation to soothe and cheer those for whom it was devised. But there is another view. We once knew a youth to affirm that he could not hope for success because he had lost his hair; and there is some danger that with equal penetration other young men may conclude that their failure is foredoomed by their "mediocre talent." As matter of fact, it is widely believed that mediocre talent secures most of the successes of the world we live in. For one thing, it is believed that the bright man is often indolent because achievement is too easy for him, and that the dull men, knowing that they must work, are therefore laborious and successful.

It is a picture of the whole group. There will be vacant places, and tearful eyes.

We are not all here!

One of the neatest and most satisfactory church manuals that we have seen, the Year Book of Trinity M. E. Church, Springfield, Mass., prepared by its pastor, Rev. George Skeene.

The Bay State Monthly for November has a fine portrait of Hon. Henry W. Paine, esq., and of Sam. Adams and the post Whittier, with excellent life sketches. The old town of Amesbury is sketched and illustrated, with a good variety of miscellany and the continued story of colonial days. 43 Milk St., Boston.

Cassell & Co. issue a handy little note-book for the Sunday-school scholar, entitled, "Year Book of Sermons and Golden Texts." It has the golden text of the International Lessons, with the Scripture Lessons for the week, and blanks for sermon texts and outlines which are heard during the year. Well kept throughout the year, it would be of invaluable service to the young diarist.

The Quaker for December opens with an illustrated paper, to be followed by others, upon "Famous Pictures and the Lessons they Teach." In this number the picture is of the Infant Samuel, by Reynolds. Two new serial stories are commenced — "The Hair of Sanford Towers" and "Oliver Langton's Ward." The other articles are: "Idle Words," "Voices in the Night," "Old Anthony's Treasures," "A Husband and Wife's Mutual Improvement Society, Told by Request," "Eve and Her Daughters," etc. Cassell & Co. are not all here!

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Cass

papers relating to the naval, military, coast survey, meteorological and census reports of our government, from Bro. Joseph Hillman, of Troy, N. Y. Resolutions of thanks to Bro. H. and other donors, and also to Mrs. Sally Puffer, of Pittsburg, for the deep interest this elect lady is manifesting in the Society, were adopted. Through Rev. Bro. Franklin Fawcett came a fine portrait of the much-loved Bro. John F. Adams, so long honored and honored by the New Hampshire Conference, which was gratefully received by the members present.

Accompanying the announcement of the death of Rev. Dr. Coggeshall, Dr. Talbot was requested to address the society in relation to the charitable representative of the New Eng. and Methodist ministry, and to Rev. L. B. Hins was assigned the duty of referring to one equally eminent in this line, Rev. Lewis Bates, at the same time. REC. SEC.

#### Good-by to an Old Sanctuary.

In honor of the recent consolidation in South Boston, and as an appropriate leave-taking of "Old Dorchester Street," a union-meeting will be held in that church on Wednesday evening, Dec. 2. At the present and the surviving past members of either of the newly-joined societies, all the former pasters, all presiding elders and ex-presiding elders with each, with all pastors and members of neighboring Methodist churches, are cordially invited to be present. The service will begin at a quarter before 8.

GEO. A. CRAWFORD,  
M. EMORY WRIGHT.

#### The Churches.

[See also page 7.]

#### MASSACHUSETTS.

##### NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—The meeting of the Evangelical Alliance took place of the Preachers' Meeting on Monday, Nov. 12. Dr. J. M. King, of Park Avenue M. E. Church, New York, gave a stirring address upon the present threatening relation of the Jesuitical wing of the Catholic Church to the public education and the political freedom of the citizens of this country. The discourse made a profound impression. We are glad to know that it forms a portion of a document which is to be published by the Alliance in New York and generally circulated.

South Boston, City Point.—Seventeen seekers of religion bowed at the altar last Sunday evening. The revival interest is spreading and deepening.

Boston, Highlands Church.—The ladies' social circle in this church assumed \$1,000 on the church debt some time ago. They have just closed a fair to raise money to meet their pledge, and more than the amount required was raised. There was no guessing, grabbing, voting, or other objectionable thing allowed. A few friends bought and presented to Mrs. Worth, the pastor's wife, a beautiful oil painting of azaleas, as an evidence of their appreciation of her work as president of the circle. Revival services are being held in the present week in the church. The Sabbath congregations have increased to such an extent that the trustees have been obliged to fit up the end gallery, and thus meet in part the demand for seats.

West Parish and Granville.—The "unusual chicken-pepper suppers" on the charge for this year are again over, and they may truly be termed a great success. At West Parish the supper was held Oct. 22 and 23. Over three hundred persons were present. A fine entertainment and a supper were enjoyed by all. The receipts amounted to \$165. The pastor, Rev. J. Wood, was kindly remembered in a gift of \$25. At Granville the supper was held Nov. 4. Music was furnished by the band. The net receipts were \$101.50. The spiritual interest of the church is good. At Granville some are inquiring the way of salvation.

Middleton.—Meetings are to be held in this church every night during Thanksgiving week. Special spiritual interest has been manifested, and some have found Christ in the Sunday evening meetings. The church and congregation will celebrate their fifth anniversary, Jan. 6, when all the former pastors are expected to be present. The members are united and earnestly praying and working for a grand revival this winter.

Whitinsville.—Mrs. James Mudge, the wife of the pastor, gave last week in the M. E. Church a very interesting and profitable lecture on "Home Life in Hindooostan." The entire staff of servants, about a dozen in number, usual in Anglo-Indian houses of moderate means, were introduced in full Eastern costume, copied accurately from the original, and scarce any two alike. Each took part in a brief scene graphically illustrating domestic life in the far East, using the language and utensils there heard and seen. They also sang in chorus two Hindooostani bhajans, or religious songs, with the queer native music and words. The lecturer fully described the work of these servants and explained the necessity for them, clearly and effectively refuting all charges of extravagance in living on the part of missionaries. All present were greatly pleased as well as instructed by what they witnessed.

G.

Brockton, Campello Church.—This church has been trying an experiment in the way of young people's society, and thus far has achieved a remarkable success. It is the idea of the pastor, Rev. A. W. Kingsley, that every church should have in connection with it a room where the latest papers and interesting books, together with pleasing and instructive games, may be found free for its young people. This has been able to carry out in a measure. This society, called the "Church Improvement Society," meets one evening a week, and in this its seventh week has ninety-nine members, with prospect of a large increase. Its object is to furnish a pleasant and profitable evening to the many young people in the church. Only those who are members are allowed the privileges of this society, and any one over fifteen years of age may become a member by the payment of seventy-five cents. This society meets in their new and pleasant vestry, which is well lighted

with gas and furnished with tables and a new upright piano. In a city like Brockton, there are hundreds of young people with no more of a home than the average boarding-house can give, and if the churches want to bring in and keep them, they must provide some healthful and attractive place where the young folks may feel free to go.

A MEMBER.

#### MAINE.

Presiding Elder Pottie, amid his arduous off-labors on his district, took time to deliver a very interesting lecture last Friday evening, the 25th, an altar service was held after the sermon, and a large number presented themselves for the prayers of God's people. The work has not known a parallel in many years. The whole community seems under deep conviction. Unkind remarks and criticisms are withheld. At the services, to look into the faces of the people is enough to convince even the most skeptical that God is present in power, and the Holy Spirit is faithful to "convince of sin."

#### NEW HAMPSHIRE.

Gleanings.—Bro. Howard, at Salem is made conscious of the presence and power of the Holy Ghost upon his people in the ordinary means of grace. During a recent service, several strong men and women, as yet unconverted wept. Hearts were touched; it is hoped that these for Christ will soon be many.

Bro. French has organized, at Methuen, a large visiting committee in connection with his church, to go at the bidding of the pastor to do any work in the parish which he deems need attention. This is a good move. A great deal can be done by judicious workers. To no class will there come greater blessings in connection with it than to the workers.

The revival interest at Bridgton continues in the regular services of the church. The congregations are so large on the Sabbath that bencies and chairs have to be carried in to accommodate the audience. Bro. Cummings is growing in favor with the people more and more.

The quarterly session of I. O. of G. T. met in the Methodist chapel at Headfield Corner last week Wednesday. Among the earnest speakers was A. K. P. Buffum of Gardner.

A few of the friends at Old Orchard have subscribed \$500 for the reduction of the debt on their church.

The Bailey evangelists, Jones and Allen, commenced labors in revival work at Gardner last Monday evening. The present interest in the meetings gives promise of a glorious work in the city.

Rev. C. L. Libby, of North Augusta, occupied the Methodist pulpit at Gardner last Sabbath, and was greatly enjoyed by the people.

Revival services continue this week at Park St. and Hammond St. Churches in Lewiston.

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The friends of Rev. H. D. Robinson in New London, Conn., are celebrating the twenty-fifth anniversary of their marriage, on Monday evening, Nov. 30, and take this method of notifying other friends.

Sturbridge Springs.—We have a strong church located in this attractive manufacturing and commercial centre. Financially, whatever the church undertakes is sure of success. It is also blessed with an earnest band of Christian workers, and the membership is thoroughly united in the work of the church. Bro. Taylor, the pastor, is greeted with large and attentive congregations, and the Sabbath evening prayer-meetings are crowded. Since Conference fifteen have been received on probation, and twenty into full membership. They have a very large C. L. S. C., which is doing a good work among the people. Nearly every Sabbath afternoon the pastor preaches in some one of the villages outside of the Springs, in this way carrying "the bread of life" to those who otherwise would be deprived of it.

Sturbridge.—This church is four miles northerly from the Springs, in one of the numerous manufacturing villages in Sturbridge. It has suffered for a few years past because of business changes and depression, consequently its membership and congregations are small and its continued existence is often a serious problem. Bro. McKeown is the pastor, and is feeling the weight of years and earnest, faithful work for the Master, which will, in all probability, compel him soon to retire from the work he loves so well. Notwithstanding these discouragements, a good spiritual interest exists in the church, and some have been converted during this Conference year.

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## The Family.

### THANKSGIVING ALWAYS.

When barns and houses are safe,  
When fields are in the fold,  
When far and near the burdened fields  
Have toiled beneath harvest's load,  
When clusters rich have dropped  
From many a bough, and fine,  
And certain buds stand so fair,  
Has covered the touch divine,  
Then up from grateful hearts  
Should joyful praise arise,  
To Him who gives the wailing earth  
The blessing of the skies.

When round the mother's knee  
The lit children cling,  
When night and moon the household caves  
With light are filling,  
When not a sunny head  
Is missing from the throng,  
When not a silver note dropped,  
From out the daily song,  
Then, up from the hearts  
Such pure, paeans arise  
To Him who fills the happy home  
With blessing from the skies.

When round the white-haired man,  
Seen in stately ease,  
The child'en's children troop to crown  
His long, translucent air  
The gentle, kind eyes seen  
How love and peace have followed her  
While striving God to please,  
Then, up from reverent hearts  
Such deeps of praise arise  
To Him who fills the happy home  
With blessing from the skies.

When bright is on the field,  
When woods are o'er the hills,  
When leaves, in winter, fly to rest,  
The sun is still on them,  
When all is on the wave,  
And little birds defend,  
When butterflies or brims the cup  
That erst was foam sweet,  
Ab'd their Yeas, then let thanks  
Praise him who rules above,  
To Him whose chariot is the clouds,  
Who reigns above the skies.

When rescued lips are pale,  
And household mirth is hushed,  
When a ray in gloom hid  
The bliss of life is crushed,  
When breaks the staff of strength  
And snaps the beauteous rod,  
Over which the sun doth stray  
And gave their father's G.  
Even so, they will be done,  
The Christian's heart shall say,  
And find that will a central sun  
To light the darkest day.

Come I assure'tide at flood,  
Come joys and grief and pain,  
Come death and parting — God is good,  
He is good, he is good,  
Of such is to him who keeps  
His own in storm and calm,  
And who is dear, or wound, or cross,  
Aye sends a healing balm.

All days — bind thy griefs  
The love of wife to wife,  
The true, the kind, the Father dear,  
Who rules us from the skies.

MARGARET E. SANCTER, in Congregation.

### GIFTS AND BURDENS.

#### A Sketch for Thanksgiving.

BY MISS M. E. WINSLOW.

"Bless you, Annie, my child! It does my old heart good to see you once more, or at least to hear your sweet voice; for the seeing, these dim eyes must wait God's touch of opening. It is a long time since your presence has brightened my little dark room."

There was no undertone of sadness in the cheery voice which spoke these words. The room was dark and small and plainly furnished, though beautifully neat. The fact was recognized, that was all. The thin figure lay with folded hands upon a low couch, her hair once raven black, but now slightly rippled with silver, smoothly braided across a brow whose wonderful calmness was a revelation, but above eyes from whose wandering restlessness the soul of sight had gone forever. Such was Aunt Polly; stranded, as so many waifs from foreign lands are, in a third-rate boarding-house on the wrong — because un-fashional — site of the great city.

I need not describe Annie. Velvet, silk, feathers, diamonds, furs, lace, the ordinary make-up of a young American matron, encased a form blooming with health and good looks. A mouth of real sweetness was there, and eyes whose light showed that earth was not quite all to the spirit which dwelt within the carefully-arrayed form; and yet the whole was overshadowed with an expression of weariness and discontent. Perhaps a greater contrast could not be found than that existing between the visitor and her hostess, as the latter selected herself for a long morning's talk.

"Aunt — I may still call you by the old Riverton name, may I not? Now that I am so far away from everybody who used to love me, it is nice to call some one by home names. Aunt, I should have to see you long ago, only I have been so busy since we came to town. Such a time as Harold and I have had in getting the house furnished. It is a lovely house. I shall send the carriage for you to come and see it some day soon; though, to be sure," she added tenderly, "your poor old eyes can't see much. But, oh! the weary days I have spent in going from store to store, choosing rugs and furniture, and weighing the relative merits of moquette and axminster. The way tradespeople disappoint and misunderstand you, is perfectly exasperating. The drawing-room mirror was set up in the sitting-room; the book-cases found their way into the dining-room; Louis Quatorze suits were sent instead of Queen Anne, and the most incongruous arrangements were made in the very face of my most explicit orders. I told Harold he would have a gray-headed wife if it went on much longer."

"But it's all complete now?" said Aunt Polly inquiringly.

"Yes, it's all in beautiful order now,

I'm happy to say. But I live in a per-

petual state of worry for fear something

will happen to the costly things. It's a

great responsibility," said the young

housekeeper with a sigh, "to have the

charge of a great house full of mirrors

and statues, silver and glass, pictures

and elegant furniture, and to know that

five or six wild Irish men and women are

roaming among them, and that you may

wake up some morning to find the whole thing in chaos. And those dread-

ful servants! You can't fancy what a

time we have had with them; some we

didn't like, some didn't like us. I don't

know how Harold managed it, but he

did not seem to have half so much trou-

ble in getting the coachman and butler as I did in getting the girls. It

is a worry, too, to have the charge of

so many servants. They seem to be

running over each other's heels, and

sometimes I can't get one of them to do

what I want done, because it is some

one else's work, and they can't settle

which."

A deep sigh followed this summing up of miseries, and Aunt Polly sighed too, in spite of her habitual smile, as she said: —

"Annie, the mountain purple always fades as we near it and find only propulsive rocks and trees. I remember a little minister's daughter at Riverton who said it was her 'highest ambition to have servants enough to do the household and wait upon all those tiresome ministers who were forever bringing their families to tea.' What other mountains of trouble have piled themselves upon my pet?"

"Don't laugh at me, Aunty, please don't. It was a great bother to get my winter wardrobe ready, and took up so much time — time that I wanted to spend with Harold, too. I went to Stewart's and Arnold's and Stearns' dozens of times, and I had no end of trouble in matching trimmings and harmonizing colors. Madame Dumouraux made all sorts of mistakes in fitting me; I had to send back my dress half a dozen times. Harold was very particular that his little country wife should look just as well as any of his city friends, so I felt bound to take great pains to suit his taste. It was well I got all ready; for we have been in such a round of society ever since we were settled, that I have needed every one of my things and have never had a moment to attend to them."

"Do you enjoy this kind of society very much, dear?"

"No, Aunty. In Harold's position it's a necessity, I suppose, but I can't honestly say that I enjoy it. Just at first I liked the glitter and music and compliments, but now it is very burdensome to have to spend so much time in dressing to receive 'stupid' people who when they call would be glad to find out so they could leave cards, and to visit them in the same enthusiastic manner. It's a regular bore to give up whatever you are interested in and go to parties where people only invite you because they must. I am tired of dining and giving dinners, of standing in crowded show-rooms to criticise people's dress and furniture, and listening to classical music which I know I ought to admire, but don't."

"Don't you enjoy anything at your parties?"

"It makes me very glad to see how much Harold is appreciated. When I see all those grave, learned men listening deferentially to his conversation, speaking with such admiration of his books, and predicting for him such a brilliant career, I can hardly believe in my own good fortune. And yet," with a deeper sigh, "Harold don't look to me well. I am afraid he studies too much and spends too much time at his desk. O Aunty, what would all the books and fame be to me if Harold were to die, or, worse, become insane? Or if — if — I have terrible forebodings sometimes, Suppose the company into which his literary gift brings him, should lead him astray, and he should drink, or gamble, or — it drives me wild to think of it."

"I don't think you have any ground or occasion for such dreadful thoughts, dear. I would trust the tried principles of your Harold anywhere; but you have told me nothing of my little favorite Lillias."

"Lilly is the dearest, sweetest little angel that ever came into any one's house; but you don't know little Harold, my baby boy, at all. He'll be a year old to-morrow. I'd have brought him with me to-day, only I was afraid he was ill. I tremble whenever I think of how I am to answer for those precious little bodies and immortal souls committed to my care. Suppose I should not bring them up right; suppose some mistake of mine should destroy them for time and eternity?"

A sob closed this sentence, and there was a long silence while Aunt Polly silently prayed for wisdom to show her young friend where to cast her care.

"Aunty," she said gently, "the little girl I used to know gave her heart to her Saviour and solemnly promised to live to His glory. I have heard nothing about Him to-day. Have you ceased to pray for that higher, inner life?"

"Aunt Polly, Aunt Polly," sobbed Annie, "what is the vast difference between you and me?"

"Only this, dearest. God has shewed upon your young life His choice, most beautiful gifts — wealth, luxury, talent, health, beauty, friends, a noble husband and lovely children. But you have turned them into burdens by endeavoring to bear the care and responsibilities of them yourself. On me He has laid what the world would call very heavy burdens, but I have cast them on Him by an unfaltering trust, and He has transmuted them into precious gifts of His tender love. Reverse your process, dear. Cast your burdens on the Lord truly and trustfully, for He has promised to sustain you, to bear to teach you how to use them for His honor. You shall once more find them to be gifts, all the brighter and sweeter for His sanctifying love, and because with them comes that highest of all gifts which can never in any sense become a burden — the gift of His dear Son. This is the alchemy which neutralizes the poison of earthly prosperity, and overcomes its degrading influence upon our spiritual life, which prevents our gifts from becoming burdens, and turns our burdens into gifts."

Because our minds are so commonplace, have so little of the divine imagination in them, therefore we do not recognize the spiritual meaning and worth of the objects before us. The spirit of God in creation required of us, though they are full of it. But if we do them, we shall thus make acquaintance with them, and come to see what is in them. — Macdonald.

Annie read: "Cast thy burden upon the Lord and He shall sustain it." The sweet words were hardly finished when a knock at the door announced that Annie's carriage was in waiting, and she sprang up, glad, perhaps, to bring to a close a conversation which was becoming so very personal. As she did so she remarked that the moment of having one's own carriage was that neither horses nor coachman could be kept waiting a moment, and promised to come soon and pay her old friend an

other visit. But as she was rapidly driven toward her luxurious home, her thoughts were busy with the later part of the recent conversation, and she puzzled greatly over the apparently unsolvable problem of the seraphic peace which sat upon Aunt Polly's brow.

In 'midst of my coming and going,  
In 'midst of my sorrow and glee,  
There's a figure walking forever,  
And forever beckons to me.

A figure colossal and hoary;  
Relentless and cold as a stone,  
I see in the nearness and distance;  
It haunts me in crowds or alone.

It haunts me in crowds or alone.

My life does its influence creep.

It poisons the cup of my gladness,  
And turns into ashes my bread;

And changes my beautiful dreams

To hideous skulls of the dead.

It follows, it mocks me, and beckons,

This shadow, this spectre of doom;

It hinders my proudest ambitions,

And promises only the tomb.

In turbulent hours, or in stillness,

In wind, or in sun, or rain,

I hear it, and see it approaching,

And it singeth a weird refrain.

Yes, over and over it singeth,

Keeping illeis with its treacherous oar,

To and fro 'o'er the darksome river,

As it saileth from shore to shore.

Yet, listen! Above the weird music

The promise rings tender and grand,

Like sunshine that follows the darkness,

Like rain on the withering land;

The promise of glory immortal,

O'eraching Death's terror and gloom,

When life, with her star-crown of gladness,

Shall swift from its ashes outblow!

### DEATH.

BY MRS. AGNES HASKELL.

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**The Voice.**

DAILY RECORD OF LEADING EVENTS.

Tuesday, November 17.

Louis David Riel, the leader of the North-west rebellion, hanged at Regina, Canada, for high treason.

Five hundred and sixty-eight residences destroyed by the late fire in Galveston, Texas.

Holding of a national rabbinical convention by the Reformed Hebrew Church, in Pittsburgh, Pa., to consider the propriety of abolishing many of the traditional features of the Hebrew religion.

Continued advance of the victorious Servians. Retreat of the Bulgarians to Sivnitza, after a stubborn resistance.

Escape of the Europeans detained at Mandaly by the Burmese government; the British lines being reached by them.

The Pops reported as recognising the sovereignty of Spain over the Caroline Islands.

Wednesday, November 18.

A brilliant social reception given in the parlors of the Seward Church, this city, by the parishioners of Rev. Dr. Webb, the occasion being the close of Dr. Webb's pastorate.

Arrival of "Henri Graville," the French novelist, in this city.

Acceptance by the creditors of John A. Lowell & Co., of the offer of the firm of 25 cents on the dollar.

The business portion of Hazlehurst, Miss., destroyed by fire, the property loss reaching \$100,000.

Three hundred employees of the Derby Silver Company in New Haven, Conn., on strike.

Continuation of the victorious march of the Servians on Sofia. The Bulgarians defeated near Widin; the losses on both sides reported as heavy. Capture of one thousand prisoners by the Servians. The people of Sofia panic-stricken.

Subsidence of the excitement at Montreal over the hanging of Louis Riel.

Thursday, November 19.

Three workmen killed and three others badly injured by the explosion of an oil tank at the Philadelphia Lubric Company's works.

Dr. George William Smith, president of Trinity College, Hartford, Conn., elected bishop of the Eastern, Md., diocese by the Episcopal convention.

The advance of the Servians on Sofia checked. Occurrence of desperate fighting at Sivnitza. Heavy losses on both sides. Bresnik reported as re-captured by the Bulgarian troops.

Thirty persons injured by a boiler explosion in Paris, France.

Capture of Minha by the British forces in Burma, after an engagement lasting three hours.

The settlement of the Caroline Islands question proposed by the Pope, acquiesced in by Germany.

Friday, November 20.

One person killed and six badly injured by falling walls in New York city—the walls of the Empress Mills, recently burned.

Disastrous prairie fires reported in the Indian Territory.

An inoffensive Chinaman assaulted and robbed by three roughs in South Boston.

Charles Kendall Adams, LL.D., inaugurated president of Cornell University, Ithaca, N. Y.

Installation of Rev. Theodore T. Munger, D. D., of North Adams, Mass., into the pastorate of the United Church of New Haven, Conn., formed in April, 1883, from the old Third and North Churches.

Slight resistance likely to be met by the British conquerors of Burma. The town of Minha accidentally set on fire by British shells and destroyed.

Opening of the German Reichstag.

Saturday, November 21.

Sixty thousand dollars given by Hon. Henry W. Sage to endow a professorship of ethics and pure philosophy in Cornell University.

William Heath, of the bankrupt firm of Heath & Co., New York, arrested on a civil suit, and being unable to secure bail in \$600,000, was locked up in Ludlow Street Jail.

Total amount thus far subscribed in aid of the sufferers by the Galveston fire, \$55,000.

Five female inmates of the county infirmary near Sandusky, Ohio, burned to death by the partial destruction of the institution by fire.

Ex-Mayor John Bowman, of East St. Louis, Ill., murdered within a short distance of his residence.

General Caeces, the Peruvian revolutionist, defeated by the first division of the government forces.

No fighting in the Balkans yesterday. The siege of Widin raised.

Celebration of the 80th birthday of M. de Lesses, in Paris.

Monday, November 23.

The Colored Orphans' Home in Chattanooga, Tenn., destroyed by fire, all the children being rescued without accident.

Total receipts from all sources of internal revenue for the fiscal year ending June 30, 1885, \$12,421,121.

Occurrence of a \$100,000 fire in Plainfield, N. J.

Sinking of the British steamer "Iberian" off the coast of Ireland. No loss of life reported.

Another town in Burma captured by the British forces.

The Peruvian engagement at Junia a complete triumph for the government forces.

Fight of Caeces, and dispersion of his army.

Report of a terrible cyclone in the Philippine Islands. Great destruction of life and property.

Desperate fighting between Bulgarians and Servians. The former driven from Sivnitza. The Servians driven out of the Dragoman Pass after a severe engagement.

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AMERICAN TRIUMPH AT THE LONDON INVENTIONS' EXHIBITION.—The Mason and Hamlin Organ and Piano Company have just received a cable despatch from their London Agents, Messrs. Metzler & Co., announcing that the only gold medal for Cabinet of Reed Organs has been awarded to their instruments. This seems to be a fitting climax to the uniformly highest awards of all Great World's Exhibitions which this famous Organ Firm has received during the past nineteen years.

Mr. George Manville Fenn, whose work is constantly increasing in popularity, has written a serial story called "Iron Trials," for the "Young Folks' Companion." It deals with boy life in a South American city.

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